7: Nash E-5 (1957-1967) 1970 NV9 Tzeltal NV9
Amatenango del Valle

The sense of continuity with the past is preserved in the ceremonials in which these officials act, but nonceremonial activities no longer reinforce the values symbolized in ritual.

Death and Burial

When a person dies, his soul is believed to go out from his tongue. The family is responsible for finding a resting place which will be satisfactory to the soul. If the dead person has died of a "good" (not caused by witchcraft) illness, the soul lingers for eight days and then goes to heaven. If the dead person has been killed, his soul stays in the village for "a month or twenty days." The reason given for this is that "the gods did not choose the hour of death, and the soul doesn't know where to go." During this waiting period the dead person "finishes his heart," or ends his emotional ties with friends and relatives.

Following the death, a sister of the parents of a child or some other adult woman washes the body and puts a wrap over it. The body is always laid out with the feet toward the door; the eyes are shut, and the jaw is wrapped with a kerchief to hold the mouth closed. Two candles are placed at the head and two at the feet. Flowers and a bowl to collect offerings of 2 pesos from each visitor are placed at the head of the body. The contribution given at the burial assures the giver of a hearing with Christ:

Everyone gives a contribution of 50 cents or a peso. Each one considers how much he can give and gives it. God listens to and speaks to those who give gifts. Those who give a candle or a little contribution of corn or flowers give an account of the dead man's life. If he had no crime on his conscience or only one crime, whoever killed him by violence or by witchcraft bears the guilt. Christ listens to the account of those who have given good contributions. Thus the help is given so that Christ will see that he did a favor to one who is poor and who has nothing to bury himself, not corn, or money, or anything to sell, not land, or cattle, or wheat. Therefore everyone who is a relative or a compadre or a neighbor brings one-fourth [bottle of liquor], a half measure of brown sugar, fifteen or twenty corncobs and one or two candles. And all men who arrive at the grave and

7: Nash E-5 (1957-1967) 1970 NV9 Tzeltal NV9
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761 might be. The father or closest male kin of the dead person is careful to
627 recount all the consultations he has had with curers, both to absolve him-
753 self of the guilt of neglect or unconscious witchcraft and to search for the true culprit.

764 A proper burial with holy water, flowers, grave offerings, and prayers as-
775 sures the survivors that the soul of the deceased will rest and his bones will lie in peace. Lacking any of these features, the dead will disturb the living, as is recounted below:

During the revolution, many were buried without a funeral or without blessed water. On Thursday, the bones burn and cry. You can still see a blue flame rising above the old graveyard on Thursday. You can find money that the ancestors left there, but you have to go at night to dig it up.

An important safeguard to ensure that the soul will lie in peace is burial among people with whom the deceased lived. When a married adult dies, [593] he is buried with his dead spouse. If he had two dead spouses, he is buried with the first spouse on the right hand and the second on the left. A child [603] is buried with the grandparents of the household in which he lived—that is, if he lived with his mother's parents he is buried with them, and if with the father's parents, then with them. When people know that they [763] are going to die, they express their preference as to where they wish to be [593] buried. Usually they will elect to be buried between their dead parents, but [608] if they were unhappy with their parents, they might choose a padrino or [604] uncle. If dissatisfied in its resting place, a soul, even when properly buried, cannot find peace and wanders back to the house. Fearing this, relatives try to comply with the wishes of the dead.

My grandfather used to say that he wanted to be buried between his mother and father. But when he was about to die, he said, "I don't want to be buried there because my father beat me. He will continue beating my soul. I want to go on the side [of the cemetery]. Please don't bury me near my parents." My father said, "All right, we will put you on the side."

764 The funeral must meet the expectations of the community as well as
554 those of the deceased and his relatives. The mature children of a man who
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